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Theological.

Sermon.

The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord-Luke iv. 18, 19.

: It is impossible for one who possesses heart attuned to the soft chord of Christian sympathy, not to feel deeply interested in reading these words. To endure the degraded impotence of despised poverty-to agonize in excessive and heart-rending grief—to be immured within the mouldy walls of a loathsome dungeon-to be deprived of the faculty of vision, so as to grope at noonday and, in addition to all this, to have the body maimed and bruised—such a tale of woful ca lamity must touch the heart, and overflow the eyes of him who hears it. But suppose the poverty of which we were speaking to consist, not in the want of sustenance for the body, but in the absence of the bread which endureth to everlasting life, without which the soul perisheth forever; suppose the heart-breaking grief, of which we were speaking, to consist in a painful sense of injustice done to God, our kind benefactor; suppose the imprisonment, of which we were speaking, to be the confinement of the immortal soul in the castle of sin and chains of inquity; suppose the blindness above referred to, to consist in the entire absence of the light of God's countenance, which alone fills all heaven with raptures; suppose the bruises spoken of in the text, to refer to the depraved faculties of a fallen soul, by which it is entirely incapacitated either for enjoyment or ease. Then you behold a sight which might make an angel weep; a sight which moved the compassion of God. Hovering with pensive grief over such an abject sufferer, our ears are saluted by the heartreviving voice of a pitying deliverer. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." This deliverer is Jesus, our Savior; and we and all

These words point out,

1. Man's natural condition, and, 2. Christ's gracious commission.

Adam's race are the lost sinners whom he

1. We are to speak of man's natural condition. The Holy Spirit, in condescension to our ignorance of spiritual subjects, has been pleased to render them comprehensible by figurative illustrations taken from the material world. It is difficult for us to conceive how sin deforms the soul, and deranges its faculties. But we who have the poor always with us, can easily conceive of the many privations and sufferings which they are forced to endure, and how the cloud of cheerless gloom obscures from them the sun of prosperity; while, dispirited and faint, they creep into the hut of poverty, and share with their weeping babes the cup of unmingled wretchedness. By such a scene the Holy Spirit would have us enter more fully into a proper understanding of man's lapsed condition. Before the fall, man had unobstructed intercourse with his Maker, who was the soul of his happiness, the life of his delights, an infinite ocean of fullness, all the affections of man flowed, and blended their vigorous current. But sin estranged man, and alienated his affections from his God. And God, whose inflexible truth stands as firm as his throne, withdrew the kindly light of his countenance; and this being the food of the soul, man was (the atonement apart) in a state of wretchedness. Distressed and without help, I hear the fugitive rebel cry out, "Who will do me good? Wherewithal shall I come before God? Who will give me perfect peace? Save me from the hell I feel, and the endless hor-

Moreover, amid the various causes of distress which daily occur, it is not strange to see some pining away, no matter whether through slighted love or loss of friends. The them; and the sun shines but to reveal their wretchedness. Their hollow eyes and pale, wo-worn cheeks, tell the tale of their soul's horror; their hearts know their own bitterness, and are rent by despair. By the horror of such a state, we are taught the wretchedness of man, widowed of his innocence, and rifled of his happiness. He may not, indeed, be fully sensible of his condition, the stupefying opiates of sin may have dead-

ened his alarm; but-"Sure, 'tis a piteous sight to see So many maniacs dancing in their chains; With eyes of horror execrate their chains, Then shake them in despair, and dance again!"

Again, we have heard of the shocking deeds performed in the field of battle; and how, pealing to these indefinite words, is to make through the petulance of kings, whole moun. an indefinite position more definite, I am tains of the dead have been heaped around sure I can not tell. Since he has chosen his the hostile camps, whose limbs have been torn own mode of presenting the subject, we by devouring dogs and hungry vultures; while propose to follow the order he has laid down the more ill-fated captives, cursed with proin the pestilential vaults of dreary dungeons, where, loaded and bruised with fetters, they linger out the remainder of their wretched is not dependent on mere place. Our theolexistence. This gloomy picture is but a ogy has nothing to do with purgatory, the faint representation of the abject condition Greek hades, or Roman infernus We know of the unrenewed sinner; who, taken cap-

Pointed by the augur in his breast to the all- precision of opinion among the Jews. when he dies unchanged, he feels in his bo- that the soul has been removed, or is to be, Doctor's powers in this direction is the de- they would if they were rich? And, likewise, the same time."

the beauties of religion.

som all the pressure of gloomy grief, and the out of the present life. In no case does it flames of hell burn in his heart. II. But hark! brethren, hark!

"There is a voice of sovereign grace." Jesus Christ comes forth in all the love and power of God. Hear his gracious words: "The Spirit of the Lord is upon me because he hath anointed me;" he hath chosen me classical writers; second, the peculiarity of as a fit victim on which to lay the iniquities several passages in which it is used in the of man; he hath anointed me, or set me apart, for this important commission, even to preach to the poor.

We do not confine the meaning of the word poor, to those merely who are destitute of the good things of this life—though even in that sense, it would peculiarly apply-for the poor, literally, have the gospel preached | Christian idea of heaven or hell. They conto them; and many who are cut off from clude that the writers held to an intermediate happiness in other sources, have found peace state; when the word is used by inspired in God. The poor here, as in Revelation, iii. 17, may mean those who think they are intermediate sense. Yet it is evident that rich, and know not that they are wretched, and miserable, and poor, and blind, and naked. It may also apply to one who is duly sensible of his spiritual poverty, as in Matthew v. 3: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." O tell me, if you can, how the gracious

commission of Christ disburdens the meek and contrite of its load, when the world is winked into its own insignificancy," and the soul, thirsty for immortal consolation in God, hears Christ say-I give myself to thee as thy all-sufficient Savior! Is thy heart broken under a sense of thy former sinfulthe broken heart; I do not despise the day reed, neither will I quench the smoking flax To this man will I look, even to him who is poor, and of a contrite spirit, and trembleth at my word. Art thou thirsty? Come to me and drink, without money, and without price. Art thou blind? Anoint thine eyes with eye-salve that thou mayest see. Hast thou been led captive by the devil, and art thou bruised with the chain of sin? I am come to set at liberty them that are bruised. I will give thee a new heart, and place thee successfully against thy mortal foe.

To those who feel their spiritual poverty -whose hearts are broken through a sense of their sins—who see themselves tied and bound with the chains of many evil habitswho sit in the darkness of guilt and misery, without a friendly hand to lead them into the way they should go-to those the gospel of the grace of Christ is a pleasing sound, because a present and full salvation is proclaimed by it, and the present is said to be plainly an allusion to the year of jubilee, when all, both debtor and servant, among the Jews, were set free. The gospel dispensation is the day of jubilee to all who hear it. It is one grand, copious, and interesting display of the infinite love of God. It is all encouragement; breathes nothing but love and mercy; is not one exclusive system; embraces the whole human family; has Jesus, the sinner's friend, for its mediator; is ratiposterity of Adam. The kingdom of heaven is now open, and all who will may enter in.

With what dispositions do we hear these gracious assurances? When Christ uttered will be more tolerable for Sodom and Go-To God, the only wise, the author of the swered? gospel, and of eternal life, be all honor, and

glory, now and forever. Amen.—Harris.

For the St. Louis Christian Advocate.

Dr. McTyeire and Paradise.

Mr. Smithson has fully proven, by the publication of the collection of sermons in the "Meth odist Pulpit South," that there are giants still in our day, and that there is no waning in the pulpit powers of the Church. The object and mode of its publication would forbid unfriendly criticism. Dr. McTyeire, however, invites investigation, and seems, both from fragrant spring scatters odors in vain around the language of his sermon and his reference thereto in the Advocate, to claim for his expositions an authoritative position. Well,

The shadowy character of the positions taken by the advocates of "the intermediate state" between death and the judgment is such that it is difficult to gather from them a definite proposition to be examined, and we find Dr. McTyeire's statement of the case to be nothing more definite than the assertion of a "conscious interval" a "receptacle for our souls," which is neither heaven nor hell. Then branches off into a criticism on sheol, hades, and other words in the original, whether his expectation, in ap-

as best we may. Admitting freely that same soul after its re-union with the resurof no land of shades, no mere passive, doless,

feels a raging thirst he can never quench; he The word in its bearings on the question is ways are not as we would command; but evis shut up in a pit where there is no water. simply historic, and shows a want of any ery man's peculiar bump must develop itself, Many of the rich plead that they have the tion.—Texas Advocate. encircling course of a never-ending eternity, Sometimes the word is so used in the Old peculiar confidence in his ability to deter- what truth is there in the pleadings of the Through life he is torn with legion lusts, and sense to be given; in other places it indicates

teach the positive existence of an intermedi-

We are free to confess, that there are diffi New Testament.

We apprehend that difficulties, however, have been unnecessarily manufactured, under the first of these heads, by expositors. They laboriously search the classics, and find passage after passage where this word is used in senses entirely distinct from the writers, they assume that it is used in this this is only half a truth. Classical writers used this word in the indefinite sense, which we find in their pages, because they held no distinct notions of a hell or heaven. And I now ask the question whether, if they had possessed such a knowledge, this is not the Christian dialect, "times are hard and money very word they would have used in giving scarce," originated? Was it heathen in its name to that state?

The New Testament writers use the word in several instances with the undoubted signification of hell, e. g., Matt. xvi. 18, xi. 23; Luke x. 15, xvi. 23. In Cor. xv. 53, though dent that the grand climactric exclamation God"? ness? Take courage. I am sent to bind up of the apostle is deprived of half its force when we are bereft of the idea of victory of small things; I will not break the bruised not over a mere passive friend, but over our though we think it of greater antiquity. most active and powerful enemy.

> The peculiarity of the use of this word in of knowledge gives no solution. It would be nothing short of rashness to attempt from this text to establish anything on either left thus in the dark.

shades. Wonderful cause for angelic anthems St. Paul declares (2 Cor. v. 6): "While we are at home in the body, we are absent from the Lord," and adds: "We are confident, I body, and present with the Lord." Teaching that, whenever we leave the body, we then, as Christians, are present with Christ. Again, Phil. i. 21-23: "For me, to live is Christ, and to die is gain." He adds: "I have a desire to depart, and to be with Christ, which is far better." How the grand character of the great apostle dwindles, as we suppose him tired of laboring for his fellow men, longing for a place of ease in a land of waiting, do-nothingness. No! no!! Christ's throne is in the midst of the Paradise of God, the most glorious spot in the third heaven, and there we shall see him so soon as we are absent from the body. This idea, and noth ing short of it, is worthy of the aspirations of the earnest, active, laboring Paul.

The fourteenth and fifteenth chapters of their preacher. Revelation describe, as do many other passages of that sublime vision-scenes which no one can doubt occur in heaven-scenes which

in which are the redeemed of earth. tive by the devil at his will, is bound fast in useless state of spirit life. God gives to of shades. There is a bravery seldom found fetters of sin and unbelief, and blind to all man and all of his creatures the highest posi- among evangelical commentors, in the mantion they are capable of the moment they ner of the Doctor's disposition of the bodies

I suppose, and the Doctor seems to have a burden of all Church expenses to bear. But

termining that there should have been no how absolutely absurd and ridiculous for the difference made between Moses and Elias, rich to talk about "burdens," because the and that Abraham's privileges ought to be poor will do nothing, when they themselves equal to Enoch's. We have no disposition don't begin to come up to the Bible standard to break a lance with the Doctor on these the use of the word hades. They are of two questions, and presume that the Doctor's as an inevitable consequence, their preacher kinds, the latitude which is given the word by opinion will have its due weight when his unsupported and the cause of religion well listless spirits shall come from their shadowy nigh ruined. And, sir, many of the preachwaiting-place to the actuality of his judg- ers, and some presiding elders among the ment day.

By the by, the Doctor presents himself to our mind, when delivering the above opinion, as staff-twirling feet, about eight inches apart, and standing erect, after the Indian idea of straightness.

More space would have more satisfactorily developed the question, but this is enough the rich casting in their gifts into the treasfor a newspaper article. D. C. Kelley. Franklin, Tenn., February, 1860.

Communications.

For the St. Louis Christian Advocate. Ministerial Support-No. 5.

MR. EDITOR: Does your theological information enable you to say where that purely origin, and adopted by Christians as an orna ment to that conversation which is said to be in heaven? or is it a paraphrase, or "new version," of that prophetic command and promise. "To him that orders his conversa-

The sentiment must have been a controll ing element in the character of Judas;

Times must have been really hard, and money scarce, for the Son of God to have connection with the soul of Christ (Acts ii. commanded only thirty pieces of silver. But 31), is a difficulty to which our present state the Savior, in the estimation of Judas, was not worth much. Neither is his gospel esteemed of any importance by some of his professed disciples of the present age. They side, but happily the whole question is not give, or pay, less to sustain it in their own community than an elevated self-respect The whole conclusion from this word is, demands, to say nothing at all of religious as every man acquainted with classic and obligations. Judas, like all his brethren, on even ground, and enable thee to contend New Tostament usage, must see, that it may of every age and of every Church, was mean hell, or may mean the dream-land of keenly alive to the condition of the poor, as Grecian poets; in no instance does it estab- "times were hard and money scarce;" hence lish a Christian doctrine. In every case the necessity of "retrenchment" in devowhere the inspired writers have found such | tional expenses. This is apparent in his rebreadth and uncertainty of meaning attach- proof of the woman for "wasting" the ing to Greek terms, that they could not be costly" ointment in anointing the Savior's made to teach with certainty the exact truth | feet. Nor was he alone—the disciples genof revelation, they resort to the introduction erally complained of Mary's prodigality and of terms, which, though figurative in their want of discretion. She was too liberal. application, are distinguished by an unmistak- | She had not learned that first, great lesson able oneness of meaning. Such are Gehenna in true piety, that charity begins at home! "the acceptable year of the Lord." Here is and Paradise. It will be enough for us to But, notwithstanding the soul-destroying notice the latter of these terms—a word, deceit and lying duplicity of Judas, and the running through the Persian Hebrew and readiness of the disciples to yield to the in-Greek, used to denote the park or most fluence of his private lectures on "hard times highly beautified portion of the king's realm; and scarcity of money," Mary exhausted the transferred to a sacred sense, is used distinc- whole "box," and Jesus fully approved of it. tively in the sense of the third heaven. (See | What a type of some stewards and members Cor. xii, 2-4, Rev. ii. 7). Nothing can be of the Church they represent of this ninemore positive and single than the meaning teenth century! They not only do comparto which this word is bound. There is, atively nothing themselves, but censure those there can be, no controversy in reference that are liberal. They look upon supporting fied by his blood; and is suited, gloriously to the meaning of the third heaven. The their preacher with a just liberality as an suited, to all the wants and wishes of all the Biblo tells of no more exalted place. But oppression—a "burden." We have known Christ says to the thief: "To day thou shalt such, after pleading, at the first Quarterly be with me in Paradise." Luke xxiii. 43. Conference, for the "allowance" to the Dr. McTyeire thinks that Christ could not preacher to be placed at figures at which have gone to heaven on that day, since he no white man and Christian minister could them it is said that the eyes of all that were told Mary, three days after: "Touch me not, live, and be an acceptable, honorable and inin the synagogue were fastened on him, and for I am not yet ascended to my Father." fluential representative of a "full gospel," to and the treasure of his riches. Into him, as they were astonished at the gracious words If you please, Doctor, what would Mary return to their Society, or class, and, as the which proceeded out of his mouth. Let us have touched? Whoever thought the body means of protecting themselves against the be thankful for the gospel, and obey it; or it of Jesus was in Paradise during these three censure of graceless souls, would state, days? Who can doubt that the prayer of openly as well as privately, but for them morrah, in the day of Judgment, than for us. Jesus (Luke xxiii. 46) was immediatly and the "allowance" would have been more; but they knew, as "times were hard and money

Nor was the thief an exception. He has scarce," that even that amount could not be not gone alone, of all the ancient worthies, raised. And then, as if touched by the wing to Paradise; for the teaching of the apostle of a passing angel, the exhortation would Paul is positive on this point, unless we con- begin: "Come, brethren, let us do the best we sent to the doctrine that Christ only rose can. Every five cents and every dime will from the grave that he might be exalted to help, these hard times." Hem! Now, Mr some kingship in Dr. McTyeire's land of Editor, just such miserably small views are enough to make one inquire, What better is Protestant Christianity than Mohammedanism, Mormonism, or Catholicism? And, sir, if such instances were the uniform exponents say willing, rather, to be absent from the of Methodism, I had as leave take one as the other. Such views are disgraceful to the name, and ruinous to the cause, of vital god-quest, it will be found that each one of us liness; and, unless there be a dispensation of must have had at that period no less than mercy, not mentioned in the New Testament, there is no ground to hope for the salvation of any such.

The rich man did give the crumbs that fell from his table to Lazarus. Although they were crumbs, they fell from a table burdened with luxuries and vanity, and were sufficient to support Lazarus. And, though of no sort most ignoble and vulgar among us. Each better heart than many Church members have, who never give so much as a crumb; and some of these would be slandered if called

exist long before the resurrection, the actors for the poor—the Lord's poor. But, sir, I in each one of 30,000,000 of persons; and that must, and do, object to a vast majority claim- these will be of all conditions, high and low, To the objection that the previous occupa- ing indulgence under this plea in the Methwas the ancient custom in war), are enclosed and suffering of a disembodied soul, and the renders ridiculous the idea of a day of gen- to determine the exact character of every- our world." rected body, we contend that this difference eral judgment, we reply, no more so than thing. And to this we must look in Church Dr. McTyeire's separate worlds. In hades legislation. And then the fictitious and there must be a judgment passed be- real will be equally manifest. But, sir, if York, has been invited to take charge of the each one is to be the judge of himself, with- American Chapel at Paris, and that he has this judgment known to all in this realm out any sort of reference to the infallible indicated his acceptance of the invitation. standard, then we shall forever have about the same state of morals in money matters, in the Methodist Church, that has cast its The Chapel is under the supervision of the bin, of North Carolina; General Quitman, of Think not, dear brethren, that the picture are prepared to enter it. The Hebrew word of Enoch and Elias. 'Tis thus when we dark and blighting shadow upon her other- Christian Union, and it is intended for the is too gloomy. Man, apart from divine grace, sheet has little to do with the decision—does would compass the wondrous ways of God in wise bright and lovely character for a centhe web of our own self-reliant power. God's tury or more. Many of the poor plead that

in meeting their own responsibilities, leaving, rest, contribute no little to this morbid, unphilosophical, unscriptural sentimentalism-that the poor are exempt from aiding to support the ministry, and that the rich of the Church are "burdened."

Do you, sir, and your readers, recollect the instance of Jesus looking up, and seeing ury, and, also, the poor widow casting in two mites, being all that she had? Did Jesus excuse this poor woman and widow? Did he censure her, in the least, for being generous before she was just? No, sir. And how many are in hell, this moment, for no other sin than covetousness? And, sir, does the question of poverty and riches separate communities in needless self-indulgence? Who are the attendants upon the State and county fairs? Did not a good sister, last summer, positively refuse to give one dollar, missionary money, to her preacher, on the basis of hard times and scarcity of money," poverty, &c., and, after all this, meet the expenses of attending the "fair" at St. Louisrendered grave by our translators, how evi- tion aright will I show the salvation of a distance, from her home, of over two hunmember-a leader-who had the means and religion enough to sneak on to the "Floating Palace" theater, with his wife and all his children, in open daylight; and then, at the close of the year, refused to pay five dollars to the support of his preacher, on the ground that "money was skase"? But, after much pleading from a gentleman, not in the Church, who had given himself twenty-five dollars, said, when he sold his wheat, he would give him a 📾 dollar. 🖼

Who is it, sir, that supports our doctors and lawyers, and merchants? Do not the members of the Church go as far as any other class of people? And pray tell us who it is that sustains from four to ten doggeries in every county? Do the poor leave this great work to the rich? and do many Church members leave this obligation to the gentiles exclusively? In my clearest judgment, there is not over five in every one hundred of the poorest members of the Church but could annually pay from one to five dollars to the cause of religion, and were they to do it, would not only be happier and holier, but much better off in this world. And were the rich to do only their duty, you would never hear of Quarterly Conferences, or any part of them, disgracing themselves by asking, in this age of

abundance, their preachers to "retrench." F. M. English.

Lowly, Shining Head. What exquisite stanzas are these of Mrs. McMas-

ters. Mark the first lines of each verse: Lowly, shining head, Where we lay thee down, Droop thy golden crown

> Meekly, marble palms, Sculptured in white calms Of unbreaking rest!

Softly, starry eyes, Veil your darkened spheres, Nevermore to rise In summer-shine or tears!

Calmly, crescent lips, Veil your dewy rose, To the wan eclipse Of this pale repose! Slumber, aural shells!

No more dying, even Through your spiral cells, Weaveth gales of heaven. Stilly, slender feet,

Rest from rosy rhyme, With the ringing sweet Of her silver chime.

Holy smile of God, Spread thy glory mild, Underneath the sod, OUR ANCESTORS .- We are told: "Every

man has two parents, four grand-parents, eight great-grand-parents, sixteen greatgreat-grand-parents, &c. If we reckon thirty years to a generation, and carry on the above series to the time of the Norman con-32,000,000 of ancestors. Now, making all allowance for the crossing of genealogical to cover the whole Norman and anglo-Saxon race. Whatever, therefore, was then noble, or pious, or princely, or even kingly, stands somewhere in the line of ancestry of the of use to a luxurious lord, yet they evinced a man of the present day may be almost cortain of having had not only earls, but even crowned heads among his progenitors. And so, also, may we be almost assured that the highest families of that period have now lineal poor. Bro. Monroe says: "The poor have representatives in persons so low in the social the will, but lack the means," to support scale, that all the sounding lines of heraldry would fail to fathom their obscurity. It is a consequence, too, of the same view, that a some system of social philosophy may long

recently the officiating clergyman there, returned to this country several weeks since. can scarcely fail to be a popular and efficient

pierre appeared in a Dublin paper: "This

Keep your Watches Right.

Every man in business should carry a watch, and always keep it right. He should egulate it as often—as it is necessary. It should never be ahead or behind the stroke of the bell—we were going to say the City Hall bell. Most men's watches run too slow, or else the men are slower than their watches; for certainly a majority of business men are apt to be a little behind time. When you agree to meet a friend, on the steps of the Merchants' Exchange, at one o'clock, it is safe to say, usually, that he will not be there till about five minutes past You may also think well of yourself if you are not at least three minutes late. But if the old proverb be true, that "Time is money," you should know the time of day,

for it belongs to the price current. Captain Cuttle had a famous watch, of which he said that "if he could only remember to set it ahead half an hour in the fore noon, and a quarter of an hour in the afternoon, it would keep time with anybody's watch!" Now a good many merchants run by Captain Cuttle's time, forgetting to set it ahead! They miss their engagements at the Board of Directors, at the Committee on Finance, at the lawyer's office, at the bank, at the counting-room! To be sure, they are late only a few minutes, but just enough to be behind their appointment, and just enough to make a failure of their

On one occasion, the first Emperor Napoeon invited his staff of the Marshals of France to take dinner with him at two o'clock. The Marshals were a few minutes late. The Emperor, the moment the clock struck, sat down to dinner alone. He was a quick éater, seldom remaining at table more than ten minutes. At the end of this time his staff appeared, when he arose to meet them, and said, "Messieurs, it is now past dinner, and we will immediately proceed to business;" whereupon the Marshals were obliged to spend the entire afternoon in planning a new campaign, on an empty

If it were a rule in business that a man should go without his dinner every time he missed an appointment, there would be a hundred men, down town, and up town, and all over town, who would go hungry every

day!
When Hamilton was Washington's military secretary, he was ordered to meet the Commander-in Chief one morning at sunrise. Washington was first at the spot, and waited five minutes before Hamilton appeared. The secretary apologized by saying something must his watch." Another appointment was made for the next morning, which was similarly broken. Hamilton again covered his negligence with a complaint against his watch, to which the punctual soldier replied: Then, sir, you must either get a new watch, or I must get a new secretary!"

Punctuality should be made not only a point of courtesy, but a point of honor. A promise is a binding obligation, whether it be on paper, "I promise to pay," or as a mere word, "I promise to do!" When business men do not keep their engagements they fail-whether it be for ten minutes of time. or for ten thousand dollars in money! A man should be punctual, also, not only

in his engagements with other people, but or business man who is early at his store or office, gets the first customer of the morning, and often the best business of the day. A mercantile is not a literary profession. A man is reasonably expected to be always ready to attend to the business of boxes and bales, bargains and notes, stocks and prices. He can work at these at regular hours. He does not need to wait for the moods and impulses, which are so wayward and capricious, with men whose business is all of the brain and none of the hand. But even some literary men force themselves into methodical practice and exactness of hours. Dr. Johnson could work well even when he "set himself unwillingly and doggedly to pen and ink." But with commercial men, whose business is in the store, in the bank, in the street or on the wharf, and not in the closet or at the literary desk, method, regularity, and punctuality are not only practicable, but absolutely necessary. Milton could write verses only in the spring, but a business man has duties to perform every day of the year, and they can not and should not be

postponed. Let every merchant, then, do his business with the regularity of his watch. Punctuality to the minute should be his motto. This will be found the most profitable way of trading "on tick!" Readers, wind up your watch, remember your engagements, and keep your eye on the time of day!-Inde-

LONDON DRUNKARDS .- Several calculations have been made, in order to test the amount crowding, and the closeness and impurity of of drinking that goes on in this metropolis. Thus it has been pointed out that, in 1848, there were 11,000 public houses in London, keepers, 33½; milliners, 35; bookbinders, 37½; while there were only 4,000 butchers and teachers, 39; tailoresses, 40½; tailors; 42½; bakers. Again, 270,000 persons were counted printers, 40; editors, 42; shoemakers, 43—thus nnes, and consequently for the same person being in many of the intersections, still there as entering 14 of the principal gin-shops in losing, on an average, from 20 to 30 years of will remain a number sufficient at that period one week, which gives an average of nearly life, as compared with farmers, chiefly from 40,000 habitual attendants on fourteen of the 5,000 gin-shops of the metropolis. Again, owing to a want of exercise alone is shown from taken up by the police, for drunkenness, in occupations, requiring no less physical exerthe streets of London, and that \$50,000,000 tions than farming, live no longer than those are spent every year in spirits and beer in engaged in more active occupations. Thus England.—Lon. Tran.

STRENGTH OF BUILDING MATERIALS.—The results of a series of experiments lately made of the benefit usually attributable to exerin Washington, to test the strength of sev- cise, is due to the fresh air in which it is eral varieties of stone used for building pur- taken. poses, were as follows: The sandstone, of which the Capitol is built, was crushed under thousand years hence each man who has now a pressure of 5,245 pounds per square inch; in my own composition, if I am really wantan ordinary family of children will probably several varieties of marble were crushed, ence of any in the world. It is published in several varieties of marble were crushed, lender than an ordinary family of children will probably several varieties of marble were crushed. Lender the world an ordinary family of children will probably several varieties of marble were crushed. ing in sympathy, and all necessary sympathy, have a representative some way of his blood under pressures varying from 7,000 to 10,000 London. Its profits are derived chiefly from Smithsonian Institute is built, was crushed about 16,000 lines, which, at a moderate conunder a pressure of 9,618 pounds; the gran- jectural charge, must yield considerably more ite, or blue micaceous rock, employed for the than a million of dollars a year. To this new foundation at Washington, were crushed must be added the profits of the circulation. (taking the average of seven samples) under The entire annual earnings of the paper, over a pressure of 15,603 pounds; the Malone all expenses, have been stated to exceed a THE AMERICAN CHAPEL AT PARIS.—We sandstone was crushed under a pressure of understand that Rev. Dr. McClintock, of New 24,105 pounds, and the most compact signife from Quincy, under 29,202.

It is truly a remarkable fact that nearly all the candidates for the Vice-Presidency at the Cincinnati Convention in June, 1856, are dead. Lynn Boyd, of Kentucky; J. C. Dob-Mississippi; Gen. Rusk, of Texas; Aaron V. Brown, of Tenn., were presented as candi dates by their respective States, and obtained and \$2 for railroad fare in going to and rea large support. They are now all dead.

More distinguished men have died this last

Bible Exposition.

D. R. M'ANALLY, EDITOR.

PEACE LIKE A RIVER.

There is a fullness of meaning in Scripture imagery which discovers itself only to the devout and contemplative heart. One finds in the Word of God an inexhaustible mine of spiritual wealth, and diligent and perseverng toil is abundantly repaid. The following extract from an exchange is in point:

"Away among the Alleghanies there is a spring so small that a single ox in a summer day could drain it dry. It steals its unobtrusive way among the hills till it spreads out in the beautiful Ohio. Thence it stretches away a thousand miles, leaving on its banks cities, villages, and cultivated farms, and bearing on its bosom more than half a thousand steamboats."

This I have culled somewhere; I know not where, nor when. Yet, with the bubbling fountain in my eye, and the roaring waterfall in my ear, I say: "Beautiful representation of a Christian's peace—peace as a river!" Like a river in the commencement, trickling from some fissure in the heart, singing its own song as it dropped from leaf to leaf, from ledge to ledge; now gathering itself up in a little pool, saying to its joyous waters: Here we rest;" anon rushing on again to fulfill its purpose and gain its parent sea. Like a river in its progress, ever widening

and deepening, from the "ankles" to the "knees," from the knees to the "loins," from the loins to waters to swim in, a river that can not be "passed over," receiving new tributaries on the right and left, sweeping away as it rolls on its healthful stream the dead and dving remains of past affections and former lusts, and bearing on its bosom a thousand newly launched hopes.

Like a river in its influence; holy, healthy, generating; causing a wide expanse of "living green to spread out on either side;" making even the desert of the soul "rejoice and blossom as the rose. Like a river in its changes, when the

warm sun of righteousness pours his effulgent rays on a heart that has experienced the rigor of a spiritual winter, and melts the cold snows and breaks the ice-bound streams. or when the showers of grace fall on the heart's hill-top, then a blessed fullness pervades all its course; through many a "crevassee" pours its sanctifying streams.

Like a river in its termination, rolling into and mingling with the shoreless, blessed sea of perfect peace, where undulating waves never roll in strife or break in death. Long ere the great sea is reached, the river of peace meets the great "trial wave" as it rolls itself inland, as if to hasten the hour of union, and give the redeemed soul a blessed sense, a foretaste of eternal felicity and future joy. "There the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." -Watchman and Reflector.

LIVING TOO HIGH.—The following paragraph reminds us of a little work, published here some few years since, entitled "Three Experiments of Living," illustrating Living within the Means, Living up to the Means, and Living beyond the Means, and we select it, as not inappropriate to this meridian:

There is a dreadful ambition abroad for being "genteel." We keep up appearances too often at the expense of honesty; and keep faithfully to his required hours at though we may not be rich, yet we must seem store or office. If he is expected to be at to be so. We must be "respectable," though his desk at a given hour, and gets there at only in the meanest sense—in mere vulgar, a quarter past, he is too late. The merchant outward show. We have not the courage life in which it has pleased God to call us but must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to gratify the vanity of that unsubstantial genteel world, of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheater, in the midst of which all selfdenying resolve is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand waysin the rank frauds committed by men who do not dare to seem poor, and in the desperate dashes at fortune, in which the pity is not so much for those who fail, as for the hundreds of innocent families who are so often involved in their ruin.

IMPORTANCE OF PURE AIR.—The vital statistics of this country and of England, clearly prove that health is promoted and life prolonged by breathing pure air, while the contrary effect is produced by inhaling the foul air of close and unventilated rooms. In Massachusetts, from 1843 to 1857, the average age at death, of farmers, gardeners, and nurserymen, who pass the most of the time in the pure open air, was a fraction over 64 years. The average age at death of those engaged in in-door occupations was much less, and varied according to the degree of the air in which they worked. Dressmakers died at the average of 33%; clerks or bookit is stated that 30,000 persons are annually the fact that those engaged in other in-door glass-blowers die at the average age of 371 years; nail-makers and machinists, 38; furnacemen, 41½, and founders at 42 years. Much

THE LONDON TIMES.—This newspaper is probably the paper of the weightiest influmillion and a half.

A man in a neighboring State, says the Boston Journal, who possesses property estimated at \$50,000, was recently called upon to administer upon the estate of a deceased brother, who left a little property. When he rendered his accounts to the Judge of Probate, they were found to contain, among other charges, the sum of \$2 for one day's time in attending the funeral of his brother, turning from the funeral!

The emigration to Texas this season has year than in any other year for a quarter of exceeded that of any heretofore known, and The following conclusion to a life of Robes- a century past. This is particularly to be the frontier counties of the State are rapidly noticed in our own country. Among the filling up. In one week 1,030 negroes arrived writers, are the names of Irving and Prescott; at Galveston from the States of Mississippi